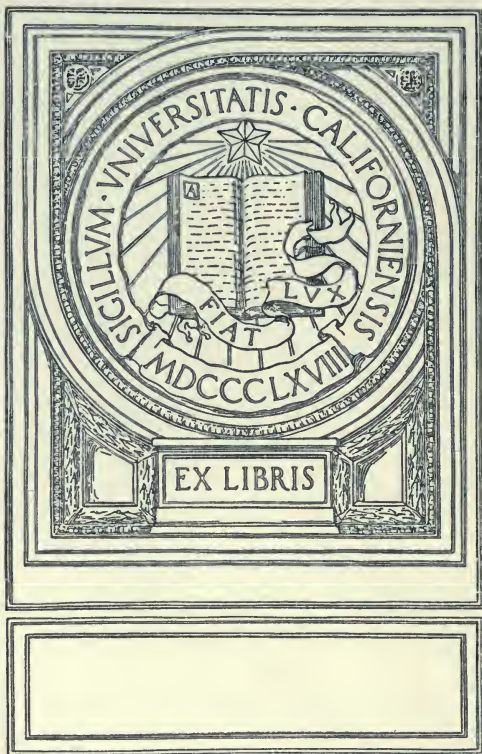


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THE SPIRITUAL DYNAMICS OF SOCIAL WORK

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BY HASTINGS H. HART, LL.D.
DIRECTOR DEPARTMENT OF CHILD-HELPING
RUSSELL SAGE FOUNDATION



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THE SPIRITUAL DYNAMICS OF SOCIAL WORK

BY HASTINGS H. HART, LL.D.

Director Department of Child-Helping, Russell Sage Foundation

Social science is becoming the greatest of the sciences. This follows of necessity from the rapid development of the solidarity of the social world. The earthquake in San Francisco shakes the financial centers of London and Berlin. The miseries of Mexico afflict the citizens of the United States. The outbreak of the plague in Singapore turns the people of New Orleans into rat catchers. The roar of cannon in France awakens the echoes of exploding shrapnel in South Africa and Kiau Chau. The closing of the Dardanelles increases the price of bread in Chicago and Pekin. The fierce desperation of Germany not only destroys the lives of a million of her foes, but condemns a hundred innocent citizens of the United States to instant execution. The devastation of Belgium starts a beneficent golden stream of ten million dollars a month in America. St. Paul's declaration applied to the Christian church, "None of us liveth to himself, and none dieth to himself," has today a world-wide application.

As physical science materializes in corporations, transportation lines, and factories, so social science in its various branches develops concretely in associations, institutions, and public policies. Thus the science of theology is applied in the activities of churches, schools, missions, and Christian associations; the science of medicine is the foundation for hospitals, health departments, and preventive medicine; the science of criminology has led to the remarkable developments of modern penology, and the science of psychology is rapidly revolutionizing public policies in the treatment of the insane, the feeble-minded, and the delinquent. Social science reveals the sources and the causes of human ills; social workers apply that science not only to the immediate relief of suffering but to the development of individuals and families, and to practical efforts for the removal of the causes and the extirpation of pauperism, vice, and crime.

SOCIAL WORK DEFINED

We are to discuss this morning social work. By this term is meant the associated effort of those who seek to promote justice and happiness in behalf of their fellow members of society. Subjectively, the distinctive mark of social work is the associated effort of all the forces of society which make for human welfare, working together; individuals, churches, schools, social settlements, charitable and philanthropic societies, government, all co-operating to the same end.

Objectively, social work takes account of the fact that its objects are members of society and that their welfare is vitally associated with that of the whole community. To again enlarge the significance of one of St. Paul's statements respecting the church: "Whether one member suffereth, all the members suffer with it." The destructive effects of contagious diseases, intemperance, vice, or sloth can not be restricted to their victims alone; others inevitably suffer likewise.

THE THESIS

The purpose of this address is to declare and illustrate this thesis: The moving force and essence of all true social work is spiritual. No social work is worthy of the name which does not spring from a spiritual purpose and which does not terminate in a spiritual result.

The word spiritual, in this address, is used to signify, in the words of the Standard Dictionary: "Pertaining to the soul or inner man; relating to or affecting the immaterial nature of man, especially that higher principle of man's being which is distinguished from the animal soul."

The truth of this thesis will readily be conceded with reference to those social activities which are commonly known as religious work; the work of the church, the Sunday school, the young men's Christian association, and the various temperance organizations. It will also be conceded, probably, that all forms of educational work are essentially spiritual; the theological seminary, the college, the academy, the military school, the vocational school, the public school. All forms of education call for leaders of consecration and unselfish devotion, and fail of their proper influence unless they

establish character in their pupils; unless they develop and confirm the virtues of temperance, industry, integrity, courage, and altruism.

But our thesis is not only true of religious and educational work, it is equally true of all other forms of social work; social settlements, good housing, public playgrounds, public health, social hygiene, charity, and correction. In all of these fields it is now recognized that we must have leaders who are not inspired by the desire for gain or prestige or promotion, but who are moved by the same spirit of consecration and devotion which we expect of the clergyman or the missionary, and that work in those lines as well as in religion and education is fruitless unless it produces an actual spiritual result. The entertainment of groups of young people in clubs and playgrounds has little value unless they are inspired to right thinking, fair play, good citizenship, and clean living. The compulsory cleanliness of the prison, the almshouse, or the tenement is of little use unless the individual can be inspired with the purpose not only of physical cleanliness but of moral cleanliness as well. Model tenements soon become nuisances unless their occupants learn to enjoy wholesome environment and better living. It is vain to feed the tramp or to replenish the pantry of the improvident family unless they can be inspired with some measure of hopefulness, self-respect, and exertion. It is worse than useless to confine the drunkard or the petty thief in prison for a few days or weeks, only to return him, unchanged, to the same environment from which he came. There must be developed in him the fixed purpose of reformation and the power to resist temptation. It is hopeless to undertake the cure of the insane if all of their surroundings and their treatment are such as lead only to helplessness, lethargy, and despair.

I propose to illustrate and enforce our thesis from concrete examples of its actual application by society in its dealings with these three great classes, the dependent, the defective, and the delinquent members of society. Recognition of the spiritual element as the essence of social work has already made far-reaching changes in its forms and methods; but, at the outset, it must be distinctly understood that the application of this principle thus far is by no means universal. We still have many institutions

which are formal, mechanical, and materialistic; but in every form of social work there is actual progress in humanizing and spiritualizing its operations; and it is this progress which we are to record.

This new conception has already created new standards and has enlisted new types of men and women. Within my recollection it was thought that anyone would do to take charge of social work. The superintendency of almshouses, prisons, institutions for children, and such offices as superintendent of the poor or secretary of a child-helping society were refuges for people who needed a job; superannuated clergymen, worn-out school teachers, unsuccessful business men, and hungry politicians filled these responsible places. It is now becoming understood that we need for these places men and women who are competent, alert, trained, and conscientious. Agents of relief societies and superintendents of private institutions were often chosen because of their zeal and their general good intentions rather than for experience and practical efficiency. Today we find in the list of social workers such people as Jane Addams, whose name has become a household word throughout the world; Julia Lathrop, who was chosen by President Taft and confirmed by President Wilson as chief of the Children's Bureau at Washington, D. C.; Dr. Charles R. Henderson of the Chicago University, who laid down his life in efforts for the unemployed; Dr. Graham Taylor, the splendid head of the Chicago Commons and leader in Civic Reform in Chicago. It includes such men as Robert W. DeForest, President of the Charity Organization Society of New York, and Dr. Edward T. Devine, head of the New York School of Philanthropy. It includes such men as Thomas Mott Osborne, a gentleman and a scholar, who has accepted the wardenship of the notorious prison at Sing Sing and is devoting himself to the reconstruction of the prison system of New York; V. Everit Macy, a wealthy citizen of Westchester County, New York, who has accepted the position of county superintendent of the poor; and Dr. R. B. von Kleinsmid, professor of psychology in DePauw University, who accepted the subordinate position of disciplinarian at the Indiana state reformatory but resigned after a year or two to become president of a state university. The speeches and writings of all of these people, as well as their labors, express and emphasize the spiritual quality of social work.

A true institution is an organism. It grows, not by outward accretions but by an inward vital principle. It is animated and controlled by a living spirit which is peculiar to itself, which determines its character and measures its power.

Money can not make a genuine institution. It may increase its resources and enlarge its opportunities, but it can create nothing.

I. THE DEPENDENT

Let us now consider the practical application of the spiritual method to dependents. By dependents we mean people of normal mind who, because of age, disease, misfortune, or incompetency are unable to provide for themselves and are obliged to depend upon public or private aid.

EARLY IDEALS SPIRITUAL

The early ideals of the care of dependent people were spiritual. When people lived on farms and in villages, the problems of poverty and orphanage were met in a neighborly way. Everyone knew the situation and needs of his neighbors, and in case of distress the need was instantly and cheerfully met by those nearest at hand, and out of their own poverty they poured forth lavishly. When the need was beyond the resources of the individual neighbor, the church assumed the responsibility. The church built orphanages, hospitals, homes for the aged, and asylums for the insane, and the inspiration was spiritual.

As society became complex, as cities were built, as neighbors ceased to know each other, as the well-to-do drew off into select groups and suburbs of their own and the poor began to inhabit tenement houses and slums, the spiritual method became less prevalent. Benevolent people organized relief societies, the public built almshouses and appointed poormasters. Officialism and party politics intruded upon the field of charity. Almshouses were purposely made forbidding to discourage the lazy and the vicious, and there old people who were victims of misfortune and disaster, worthless and idle vagabonds, little orphaned children, idiots and insane people, were herded together in misery. Children in orphanages were dressed in uniforms and meagerly fed, marched in long lines with shaven heads and listless mien, governed by perfunctory matrons and inefficient caretakers.

RETURN TO SPIRITUAL IDEALS

About forty years ago there was an awakening of the public conscience under the lead of such women and men as Mrs. C. R. Lowell and Dorothea Dix, William P. Letchworth, Oscar Craig, Robert Treat Paine, Andrew Elmore, Frederick Howard Wines, and General Roeliff Brinkerhoff, which led to a new conception of the duty of the community toward the unfortunate. As a result there has been a gradual decline of the almshouse population in the United States. The insane have been removed to hospitals prepared for their especial care. The keeping of children in almshouses has been forbidden by law. Farm colonies are being established for able-bodied vagrants, and public employment agencies are being organized to provide opportunity for those who are able and willing to work. There is a growing disposition to admit to almshouses only those who are disabled by infirmity and then to provide for them as comfortably as circumstances will permit. Instead of county almshouses we have "county infirmaries" in Ohio and "county asylums" in Indiana. The city of New York has provided on Staten Island comfortable and well-conducted cottages for old people who, after a life of industry, are obliged to accept a public refuge.

PHILANTHROPIC SOCIETIES

This beneficent principle is working even more efficiently in private agencies for dependents. Churches of different denominations are establishing homes for the aged where decent people can be provided for in their old age without the necessity of going to a public almshouse.

Relief societies no longer restrict their activities to doling out meager gratuities and old clothes. Such societies as the New York Association for Improving the Condition of the Poor and the St. Louis Provident Association are adopting constructive methods and are seeking to preserve and improve family life.

Within the past thirty-five years there have grown up throughout the United States a multitude of charity organization societies or associated charities. They started with the motto, "Not alms but a friend." They spend their efforts chiefly to help the poor to help themselves. They are working for improved housing, improved sanitary conditions, good milk, the establishment of public markets,

improved opportunities for recreation. They enlist volunteers as friendly visitors and endeavor to establish the human touch between the poor and those who seek to befriend them. They extend relief when necessary, but material relief is a secondary function. Their chief mission is to develop a spirit of courage, hopefulness, self-reliance, and self-help.

SOCIAL SETTLEMENTS

Side by side with the charity organization societies there have been developed the social settlements, in which large minded people of education establish their abode in the neglected sections of the great cities. Sometimes, like the members of South End House in Boston, they live in ordinary tenement houses; sometimes they live in one common building. But in either case they seek to share in the lives of those among whom they live and to promote good citizenship, civic spirit, education, artistic culture, wholesome recreation, good health, and happy domestic life. They build houses in which are established clubs for men and women, boys and girls; kindergartens; evening classes; gymnasias, and so forth. Some social settlements, lacking leadership, have failed to realize their purpose; but many of them have become a vital force in the community for the promotion of the public welfare—centers for the fusion of foreign nationalities and for the promotion of patriotism and civic righteousness. One need only mention Chicago Commons and Hull House in Chicago; Henry Street Settlement, Greenwich House, and Waverley House in New York; South End House and Peabody House in Boston, to realize how far reaching the influence of social settlements has become. The great leaders in this movement have obtained a tremendous grip on the community because they deal intelligently with the vital elements of human life and human character.

Thus far the social settlement idea has made but little progress in small cities and rural communities, though a few have been established and more are sure to follow. In my judgment the most useful and practical social settlement is the home of an educated, intelligent Christian family who, instead of removing to some favored suburb, voluntarily locate among the poor and there live a normal, wholesome, and happy life, neighboring with those about them and sharing with them their books, music, merriment, and good will,

and giving demonstrations in their daily home life of economical buying, good cooking, sensible dressing, artistic furnishing at small expense, and of the proper rearing and training of children. The influence for good of such a family in a poor district is incalculable.

This idea is not theoretical, it has been carried out in multitudes of cases. I will mention two examples which have come under my personal observation. Mrs. Harris Barrett of Hampton, Virginia, established, years ago, such a social center in her own house. She and her husband, though possessed of very limited means, built on one end of their large lot a cottage in which are held mothers' clubs, boys' clubs, girls' clubs, classes in art and domestic work, and social gatherings. On the same grounds the children of the neighborhood have play space and room for individual gardens. Miss Anna Jones, a public school principal in Kansas City, Missouri, has living in her own house a little group of teachers, a physician, and a nurse who have become a power for social betterment in the district in which they live.

DEPENDENT CHILDREN

The application of the spiritual principle has produced remarkable results for dependent children. For generations, the orphan asylum plan of dealing with the dependent child was the prevailing method in the United States. When a child was left homeless by the death or default of his natural protectors, it was thought that a substitute should be provided for the natural home and the idea prevailed that the substitute could be made better than the original article. Thus grew up the orphan asylum system of bringing up homeless children in institutions from infancy to young manhood and womanhood.

THE ORPHAN ASYLUM SYSTEM

A good argument can be made in favor of the orphan asylum system. It is said that in the ordinary home of poverty it is impossible for the child to have a fair chance. The home is insanitary, the food is insufficient, the parents are incompetent and in many cases vicious and cruel, the surroundings are demoralizing and the child is forced into undesirable associations.

In a well-managed institution there can be maintained perfect sanitary conditions, good ventilation, suitable food, sufficient clothing, and wholesome influences. If necessary, the child's food can

be prescribed by a physician and weighed out for him at every meal. He is constantly under the influence of selected caretakers. He never plays truant, he never misses the evening study hour, he never runs with the gang. His religious, moral, intellectual, and vocational instruction can be gauged to his needs with precision. Under these circumstances it is asked: "How can a good institution fail to produce a better product than the home of ignorance, vice, or intemperance?"

The answer is, "Institutionalism." Institution life is contrary to child nature. It is artificial and unnatural. The cooking is done by steam, the washing is done by steam, the house is heated by steam; the bell rings for the child to get up in the morning, for him to say his prayers, for him to go to meals and back from meals, to go to church and back from school—all day long the bell! What does that mean? It means that someone else is planning his life for him, that someone else is doing his thinking for him. The graduate of the orphan asylum lacks initiative. He does not know how to spend or to save money. He has no knowledge of human life or human nature and when the time comes, as it must come, for him to take his place in society, he is at a disadvantage.

In some orphan asylums we find children with shaven heads and uniform clothing marching listlessly in long lines, eating an endless repetition of a prescribed dietary served in thick dishes, with iron cups and repulsive oilcloth table covers and uncomfortable benches. In such institutions life is barren, inhuman, and abnormal. It is not surprising to learn that many of their graduates fail to succeed.

The best orphan asylums have long recognized this evil and have sought to overcome it. Such institutions as the Chicago Orphan Asylum, the Rose Orphan Asylum at Terre Haute, Indiana, the Protestant Orphan Asylum at Cleveland, the Rochester Orphan Asylum, the New York Orphanage at Hastings-on-Hudson, New York, and the Hebrew Sheltering Guardian Society at Pleasantville, New York, are seeking to adapt their work to the personal needs and development of their pupils. They reproduce, as far as possible, the conditions of family life. They teach the children the use of money. They keep them in touch with their friends out in the world. They give them efficient training in the school of letters

and the vocational school, and they watch over their children with fostering care after they leave the institution.

There are still many superintendents of the old-fashioned type and the lives of their children are artificial, unnatural, and sometimes unhappy; but there are many of an entirely new spirit, like the superintendent of the Cleveland Orphan Asylum, himself an orphan boy, who has a keen realization of the feelings and the needs of his children; or like the superintendent of the New York Orphanage, an eminent educator, who creates for his children an atmosphere of love and joyous living. He weaves the whole life of the child into his education and makes school life a daily festival. He pays his children wages, teaches them to spend, to give, and to save, and finds ways by which their lives may expand according to their natural endowments. His whole life is an expression of the fatherhood of which his wards have unfortunately been deprived. We have orphanages like the Hebrew Sheltering Guardian Asylum where the children are divided into families, each family in its own cottage with its kitchen, living room, and a group of older people. In this asylum the neglected children from the Ghetto of New York, coming from homes of wretchedness, have developed the spirit of hope and courage and aspiration. These children who would never have entered the doors of a high school, pass the examinations of the State Board of Regents and graduate from the high school in nine years from their entrance into the primary school, receiving, at the same time, a more thorough vocational education than is given in any other school with which I am acquainted.

These orphanages and others of similar spirit are slowly revolutionizing the institutional work of the United States. Unfortunately institutions of this type are as yet comparatively few in number.

In the twentieth century orphan asylum the superintendent is a man or woman of culture, with the instincts of a high-grade school teacher. The children live in cottages containing from 12 to 30 children. Each cottage has its own kitchen, dining room, and living room, with a housemother who is in close personal touch and sympathy with the members of her family. The dining room, the kitchen, and the living room resemble as closely as possible those of an ordinary family. There is a carefully chosen library supplied

not only with books but with games. The children give parties to the children of other cottages, keep pets, build rabbit hutches and playhouses, earn a little money and learn to spend it. The children either attend a good public school or have schools of their own which are equal in their curriculum and instruction to those of the best public schools. They are instructed in some practical vocation, and when they leave the orphanage, remain under the friendly watch-care of its officers until they are fairly established in life.

HOME LIFE FOR DEPENDENT CHILDREN

On the other hand, the influence of the spiritual movement in the care of the dependent child is doing away with orphanages. The building of such institutions has been checked. In Massachusetts and Indiana many orphan asylums and children's homes have been closed and have gone out of business. Home life for orphan and dependent children is secured by placing them in carefully selected family homes. This method is widely prevalent throughout the United States. It has been especially developed in states like Massachusetts, Pennsylvania, Indiana, and Iowa. In some states, as in Michigan and Minnesota, state schools for children have been provided from which they are distributed, after a brief stay, to carefully chosen family homes.

The evils of institutionalism are realized not only by social students but by many institution people. In 1909 there was held in the city of Washington a remarkable conference to which were invited 200 delegates representing every state in the Union and every form of work for neglected children. At that meeting there was unanimously adopted a significant platform, which began as follows:

"Home life is the highest and finest product of civilization. It is the great molding force of mind and of character. Children should not be deprived of it except for urgent and compelling reasons. Children of parents of worthy character, suffering from temporary misfortune and children of reasonably efficient and deserving mothers who are without the support of the normal breadwinner, should, as a rule, be kept with their parents, such aid being given as may be necessary to maintain suitable homes for the rearing of the children. This aid should be given by such methods and

from such sources as may be determined by the general relief policy of each community, preferably in the form of private charity, rather than of public relief. Except in unusual circumstances, the home should not be broken up for reasons of poverty, but only for considerations of inefficiency or immorality."

The fact that this resolution was unanimously adopted in a conference including many representatives of orphan asylums, children's homes, and other institutions, makes the action exceedingly significant. It was a united declaration of the friends of dependent children in favor of the family home as the natural and preferable abiding place for the dependent child. It was an emphatic recognition of the sacredness of family life and of a new unwillingness to separate children from their parents simply because of poverty.

The spirit of this declaration has found expression in the passage in many states, during the past five years, of mothers' pension laws, which are intended to obviate any necessity or excuse for separating good mothers from their children. These laws are crude and imperfect, as yet, but they stand for a principle which commands the assent of every lover of childhood and of family life.

ORGANIZATION FOR PLACING-OUT CHILDREN

The placing of children in family homes is now carried on by special organizations. In the larger cities of the east there have been established children's aid societies, some of which have become great organizations. Boston has five such societies. In New York the Children's Aid Society expends about \$500,000 per year. The Children's Aid Society of Pennsylvania expends about \$200,000 per year. The Illinois Children's Home and Aid Society expends about \$100,000 per year. In the city of New York the Catholic Home Bureau acts as a clearing house for about 20 orphanages, from which it takes children to be placed in selected family homes, and in New Jersey the Catholic Children's Aid Society does similar work for some 10 Catholic orphan asylums. In 30 states there have been organized state societies known as children's home societies, which are devoted to the work of placing children in family homes. Most of the children's aid and children's home societies

are inspired by a lofty social spirit, with a clear recognition of the responsibility of assuming to direct the life of a homeless child.

Multitudes of children are thus cared for without any formal organization. There is only one such society for the placing-out of colored children in family homes, the Kentucky Colored Children's Home Society, but at the White House Conference in Washington in 1909 Dr. Booker T. Washington said:

"The negro, in some way, has inherited and has had trained into him the idea that he must take care of his own dependents, and he does it to a greater degree than is true, perhaps, of any other race in the same relative stage of civilization. . . . I do not know of any case in my own experience where the parents of children have died but that within a few hours, almost before the breath has passed from the body of the parent, one neighbor, sometimes two, three, and sometimes half a dozen have appeared on the scene and begged the privilege of taking this child and that child into their own families."*

With this movement toward a normal life and education for dependent children has come a new realization of the responsibility which is involved in undertaking to control the lives of children. Formerly, as we have noted, it was thought that almost anyone of benevolent impulse and kindly disposition would do to care for dependent children. Today we are searching up and down the land to find men and women of character, education, training, and consecration for this work, and we are laying it upon them as a sacred calling and responsibility, to be accepted only in the spirit of the highest consecration and the most diligent study of the needs of the child.

Such notable men and women as Hon. Homer Folks and Dr. R. R. Reeder of New York; Miss Frances G. Curtis, Charles W. Birtwell, and C. C. Carstens of Boston; Mrs. Martha P. Falconer and E. D. Solenberger of Philadelphia; Miss Julia C. Lathrop of Washington; Sherman C. Kingsley of Chicago; C. V. Williams of Columbus, and Marcus C. Fagg of Jacksonville, Florida, are bringing to this field the conscientious intelligence and devotion which secure the highest success in other fields of human effort, and behind them is growing up an army of men and women of like spirit.

Under the influence of this uplifting spirit, multitudes of children

* Proceedings of the White House Conference, page 115.

whose lives would have been blighted, have had opened up to them opportunities for expansion and development and have measured up well with the children of happier fortunes in the community.

THE OHIO CHILDREN'S CODE

The interests of childhood have suffered greatly for lack of comprehensive plans of child welfare. It has been left to accident or to the caprice of will makers, societies, and legislatures to decide what classes of children shall be cared for and what neglected.

The state of Ohio was the first state in the Union to recognize and meet this need. The general assembly, in 1913, enacted a "Children's Code" which undertook to unify and harmonize all state legislation relating to dependent, defective, and delinquent children and to coördinate all of the child welfare agencies of the state, public and private. This code covers the juvenile court and probation laws; the care of orphans and dependent children; the administration of public and private institutions for the dependent, neglected, feeble-minded, epileptic, and delinquent children. It aims to cover all the needs of children of these classes, to insure their protection, and to secure for them such treatment as will develop the best that there is in them.

Under this beneficent code the Board of State Charities has established a Children's Welfare Department. That department thus far is an embodiment of the principle which we are discussing; it aims to set the spirit above the substance.

II. THE DEFECTIVE

The defective classes include those who suffer from such an imperfection of mind or body as disables them from efficient participation in the duties of life. These classes include the deaf, the blind, the insane, the feeble-minded, the epileptic, the crippled, and the incurable.

In ancient times these unfortunates were either put out of existence, or were allowed to perish, or were left to shift for themselves and live a wretched life. Even in modern times our methods of dealing with such people were lamentably defective; but with the awakening of the new social conscience there came a recognition of their right to life and happiness, and of the special obligation

which rests upon the community in view of their feebleness and incapacity.

THE DEAF AND BLIND

A hundred years ago the people of the United States began building "asylums" for the deaf and dumb and for the blind. The word "asylum" implied the claim of the deaf and blind to a refuge and to the permanent fostering care of the community because of their misfortune; but in 1838 Superintendent Samuel G. Howe of Perkins Institute for the Blind in Boston sounded a new note. He made the public declaration that the blind were not to be regarded as permanent wards of the state but that they were to be educated and trained in order that they might become as far as practicable useful and self-supporting members of the community, and he made the surprising announcement that about 60 per cent of the pupils of the Perkins Institute were being educated so as to become practically self-supporting. From that day forward the schools for the deaf and the blind refused to be classed as charitable institutions. We no longer build asylums, we build schools for the deaf and blind.

While only a portion of the blind become capable of independent self-support, the deaf children who enjoy the advantages of special schools and educational training almost invariably become self-supporting. It is a rare thing to find a deaf person of normal mind in a prison or an almshouse.

THE CRIPPLE

This fine conception of the possibility of an active, independent life, even for those who are handicapped, is being applied to crippled children. It has long been possible for a portion of the crippled children in great cities to obtain surgical treatment in general hospitals. In 1863 the Hospital for the Ruptured and Crippled was established in the city of New York. Similar hospitals have been established in the larger cities of the country, and within the past 20 years there have been established state hospitals and schools for crippled children in Massachusetts, in New York, in Minnesota, and in Nebraska, while others are in contemplation; and convalescent homes for crippled children have been established in the suburbs of various cities.

In these hospitals and convalescent homes crippled children are encouraged to expect that through surgical treatment and skilful nursing they may be so far restored as to become active, self-supporting members of the community. The response of these little people has been startling. In all of these institutions there is found a spirit of courage and hopefulness that is amazing. By them multitudes of men and women have been enabled to take their place in society where, although they may be handicapped by lameness or the loss of members, they gallantly and uncomplainingly take their share of the burden of life. They are a standing example of courage, hope, and achievement, and a standing rebuke to pessimism and discouragement.

The outlook for the feeble-minded, the epileptic, and the insane is less hopeful than for the deaf, the blind, and the crippled; but the application of the spiritual method is already achieving wonders even for these who have been deemed hopeless.

THE FEEBLE-MINDED

In former generations the feeble-minded as a class received no consideration from the community. Those who were favored with good homes of their own received the care of their parents and friends. By a divine law of compensation the mother often seems to have a closer bond of affection for the defective child because of his misfortune. But the greater number of the feeble-minded are children of mothers who themselves are defective and are incapable of giving to their children the watch-care and the special training which their sad condition demands. The poor children suffered much from the thoughtlessness, often amounting to cruelty, of the people about them. The idiot, the "dummy," the "fool," were the butt of ridicule. The feeble-minded child was punished by the teacher because he did not learn his lesson and was made to wear the dunce cap or sit upon the dunce block because of his infirmity.

A little girl of six or eight years of age is an object of special regard to every right-minded man. If anyone offers her an insult or affront the whole community rises to her protection. Any normal man, even though he may himself be a man of unworthy character, will stand ready to sacrifice his life, if necessary, in her defense. He recognizes that her innocence, her helplessness, and

her confiding nature give her an extraordinary claim upon his chivalrous regard.

The feeble-minded girl of fifteen, sixteen, or eighteen years is, in body, a woman, with the instincts and dangers of womanhood, but in mind she is a child—no more responsible than her younger sister of six or eight years. She is innocent, gentle, affectionate, confiding. She believes everything that is said to her. If any man tells her that she is the prettiest girl in town she believes him. If he says that he will find her a situation at \$10 a week, she follows him with simple confidence.

This larger child is entitled to the same chivalrous protection which is given to her little sister. She is entitled to more, because of the additional exposure which is due to her larger growth.

What happens to this innocent, helpless, confiding girl? She is pursued by thoughtless and evil men and is hunted like a rabbit. She is ruthlessly destroyed without regard to her helplessness. When she goes astray, we send her to a reformatory where she is treated as a responsible being. She is admonished, exhorted, disciplined, punished, prayed over. She is paroled and sent out into a home on trial, but is returned because she is inefficient. Finally she is discharged, because the law does not permit her retention or because the institution is overcrowded. She goes back to the same environment from which she originally came, and soon falls a victim to the same influences which caused her original downfall. She is branded as an incorrigible, a repeater, and an enemy to society. She is cast out and despised by reputable women. She is sent time after time to the jail or the house of correction.

This unfortunate girl takes a frightful revenge upon the community which has first neglected and then rejected her. She becomes a source of corruption and disease to scores of young men and she bears children, one after another, who inherit her infirmities and entail similar afflictions.

It is only six years since the first systematic effort was made to ascertain the mental condition of inmates of juvenile reformatories. Miss Mary Dewson and Mrs. Glendower Evans of Massachusetts made a study of about 1,200 girls who had passed through the Massachusetts State Industrial School for Girls. This study indicated that about 28 per cent of these girls were mentally defective.

Since that time similar studies have been made in other reformatory institutions for boys and girls. As a result it is estimated that from 20 to 50 per cent of the inmates of such institutions are really feeble-minded; that is, they have not sufficient mental equipment to enable them to earn their own living, direct their own lives, and resist the ordinary temptations of life. Studies have also been made of the family histories of many feeble-minded in different states of the Union. As a result of these studies it is agreed that a very large proportion of the feeble-mindedness is hereditary and that a large proportion of the feeble-minded girls of the community become mothers of illegitimate children—not necessarily because of deliberate viciousness, but because they have not sufficient intelligence and will power to protect themselves.

The folly and waste of the present system is apparent when we recognize that these same young women who now overcrowd our reformatories and prisons and go forth to become prostitutes or to multiply the race of feeble-minded children, may easily be made a wholesome and happy element in the community. In a properly ordered institution these girls are gentle, obedient, amiable, religious, helpful, and joyous. Their lives are brightened by simple pleasures and they cheerfully render helpful service. Many of them can be made entirely self-supporting in an institution, under direction, and all of them can be fully protected from the dangers that would destroy them if they were turned loose in society. This is not a matter of theory but has been completely demonstrated by experience.

When the care of the feeble-minded was first undertaken by the state of Massachusetts in 1848 the mistake was made of supposing that the feeble-minded child was an undeveloped child, and that by the use of special methods of instruction by teachers of unusual skill and patience the latent powers of the child might be developed to such a point that he would be able to take his share in the battle of life and to protect himself against evil. Following this view there were built schools for feeble-minded children, into which young children were gathered for education. Experience has demonstrated and science has confirmed the fact that children who are truly feeble-minded, that is, those who suffer from a disease of the brain or nervous system dating from birth or early

childhood, have an absolute limitation as to their possible mental development which can not be overcome, and that these children, unlike the deaf and the blind, can never be educated to the point of intelligent and independent self-support; but that, unless they have relatives who are able to care for them properly, they must be kept under permanent care, in order to protect them from harm and in order to prevent them from becoming a source of evil in the community. Otherwise a very large share of them must, of necessity, become criminals, paupers, or immoral persons.

To those who are not acquainted with them, feeble-minded children seem repulsive and uninteresting, but it is amazing to see the affection which conscientious and kindly caretakers develop for these poor children. The care of the older feeble-minded is not only a matter of kindness and obligation, but it is a matter of public economy. It is only by their care that the springs of pauperism, vice, and crime which now flow freely from them can be checked, and through such care multitudes who are now unproductive and are a helpless burden upon the community can be made to be largely self-supporting through farm work and other industries, while at the same time their happiness and comfort can be greatly increased.

While the feeble-minded are incapable of a high degree of intellectual development, they are capable of developing spiritual qualities of love, kindness, helpfulness, and joyful living. To a large degree the cruelty of our neglect of these unfortunates in the past is seen in the fact that those who are capable of happiness have been consigned to misery.

THE EPILEPTIC

The new spirit of philanthropy has reached out to a class of defectives who are, perhaps, the most unfortunate and miserable of any—the epileptics. Until the year 1893 when the state of Ohio built the first institution for epileptics in the United States at Gallipolis, there was no institution for epileptics in the United States though many epileptics were found in hospitals for the insane, in institutions for the feeble-minded, and in almshouses. Their presence in such institutions is a hardship to the epileptics because many of them are neither insane nor feeble-minded, but it is a greater hardship to the proper inmates of these places who

are shocked and frightened by the epileptic seizures, and are exposed to danger from the acts of violence which are often committed by epileptics in their paroxysms. There are now institutions for epileptics in New York, Massachusetts, New Jersey, and Virginia. No one knows how many epileptics there are in the United States. State institutions in Ohio and New York are caring for about 3,000. These are but a fraction of the epileptics in those states, but if there were proportional provision for epileptics throughout the United States we should be caring for at least 20,000.

The disease of epilepsy is very little understood. There is no known remedy for it and only a small portion of those afflicted recover. The only effective treatment known is wholesome food, carefully regulated under the direction of a physician, good care, outdoor life, congenial occupation and happy, wholesome living conditions. Those who have watched the gradual and progressive development of this dread disease, with the decay of the mental faculties, gradual loss of self-respect and ambition, the harassing dread of seizure, the unhappiness which afflicts the patient and his friends, can realize the significance and value of the movement for their relief.

At Sonyea, New York, Gallipolis, Ohio, and Palmer, Massachusetts, these lives which are distressed and miserable in the outside world are made comparatively happy. Trained attendants watch to prevent accident, wholesome recreation is provided, and self-respect is maintained by active labor for their own support. Under the care of skilled physicians, the number of recoveries is far beyond that in the outside world.

THE INSANE

The change wrought in the condition of the insane under the new social spirit is almost inconceivable. In former generations insanity and epilepsy were regarded as visitations of divine wrath and forms of demoniacal possession. A superstitious fear of the insane was spread through the community (indeed it is not fully abated even in our day), vile drugs were concocted and administered to insane patients, they were whirled in whirligigs, beaten, chained, locked in dungeons. I have myself seen in the cellar of a Kentucky asylum for the insane the rings in the wall to which violent insane

patients were chained. I have seen insane patients in Ohio bedded down in straw like animals, locked up in cribs with grated tops, strapped down in chairs for many hours at a time. I have seen a delicate woman, in charge of a sheriff's officer, wearing handcuffs in a public railway car. I have known insane patients to be beaten with broomsticks and to be subjected to torture by brutal attendants.

These abominable practices were general until the days of Dr. Philippe Pinel, who in 1792 struck off the shackles and strait-jackets from insane patients. Very gradually his example was followed in one institution after another, and the use of cribs, chains, leather muffs, belts, straitjackets and other so-called "restraining" apparatus was abandoned. Locked doors were thrown open and patients were allowed to go freely about the grounds. The title "nurse" was substituted for that of attendant, recording the recognition of the fact that the insane patient is a sick person to be tenderly cared for rather than a prisoner to be guarded. Instead of vast buildings containing 500, 1,000, or 2,000 patients there were substituted cottages containing 20, 30, or 50 individuals. Patients who had been locked in cells for many years were brought out and given light employment; women who were accustomed to tear up their clothing and bedding found vent for their destructive tendencies in ravelling out stockings and winding into balls the yarn which was reknitted in some other ward. Large farms were purchased on which hundreds of patients work cheerfully, like ordinary laborers. In South Dakota the insane patients have built extensive concrete buildings in whose creation they took great pride. I remember when Superintendent Hurd of the Michigan Hospital for Insane at Pontiac showed me a party of men engaged in excavating a cellar with wheelbarrows. He said: "There seems to be some special relation between an insane person and a wheelbarrow. Patients who have been quite violent will work quietly and efficiently with a wheelbarrow." An insane patient was observed joyously trundling a wheelbarrow upside down. A bystander said, "Why don't you turn your wheelbarrow right side up?" "Oh," he said, "I know better than that. If I turn it right side up somebody puts something into it right away."

Twenty-five years ago it was thought that the abandonment of

restraints and the creation of normal conditions for the patients had produced ideal conditions in the treatment of the insane, but under the new social spirit a second revolution hardly less significant has occurred in the great improvement of the medical work whereby the hospitals for the insane are becoming hospitals in fact as well as in name. In former years the attendants in hospitals for insane were men and women of the grade of housemaids and farmhands, and were paid accordingly; now training schools for nurses have been established in many hospitals for insane with courses equivalent to those in hospitals for the sick. Formerly the assistant physicians in hospitals for the insane spent a large part of their time in writing up detailed case records; now this work is done by clerks and stenographers, and the physicians are free to do the medical work for which they were appointed. Formerly insane patients received hasty and imperfect diagnosis; now patients are examined with the utmost care and are given efficient medical treatment. Formerly pathological study was largely neglected; today it is diligently pursued in many hospitals.

One of the best examples of the humanizing of the treatment of insane is found in the state of Wisconsin where 30 small county asylums take the place of the vast institutions which are found in other states. These asylums, under the close supervision of the state authorities, are kept up to a high point of efficiency, while the patients, living in small groups, lead a happier and more normal life than is possible in the big institution. They are near their friends, they have a large amount of liberty, and have an abundance of congenial employment. Wisconsin is the only state in the Union where the institutions for the insane are not overcrowded. The patients, after receiving a thorough course of treatment in a state hospital, are transferred to the county asylums when it is seen that they can not be further benefited by medical treatment. Thus the state hospitals, being freed from overcrowding, have an opportunity to do medical work of the highest order.

The marvelous improvement in the physical and medical care of patients in hospitals for the insane is only a part of the benefit wrought by the new social spirit. Thirty years ago Dr. James M. Buckley, editor of the *Methodist Christian Advocate*, urged the importance of measures for the prevention of insanity. He was only

a prophet, but within the past ten years his dream has been realized in the organization of the National Committee for Mental Hygiene which is working actively for the development of measures for the prevention of insanity, and to promote early treatment of incipient insanity before the disease becomes firmly established.

III. THE DELINQUENT

The new conception of the spiritual basis of social work has wrought as potently for the delinquent as for the dependent and the defective. The delinquent is one who has offended against the law and has come to be classed in the public mind as a criminal. The application of the spiritual principle to our dealings with the criminal is not a new idea. From the day when Jesus said to the thief on the cross, "This day shalt thou be with me in Paradise," the idea of redemption and forgiveness has always found advocates.

The spiritual principle has been applied, as we shall see, to a considerable degree for many years in dealing with juvenile criminals, but for the most part the dealings of society with the adult criminal have been regulated by mechanical and militaristic principles.

Society makes war upon criminals. The police are organized on a basis of force. They are armed with bludgeons, revolvers, and handcuffs. They seize offenders by force and drag them to jail where they are thrust into steel cages and exposed to public view like wild beasts in a menagerie. Detectives follow the militaristic method. The ordinary laws of truth and fair dealing are discarded and society justifies them in the use of deception, lies, hypocrisy, and traps.

Criminal courts are organized on a militaristic basis. The proceedings are: "The State of Ohio versus John Jones." The prisoner is placed "on his defense." He finds himself in an atmosphere of hostility. The judgment of the court is based upon the *lex talionis*—"An eye for an eye, and a tooth for a tooth." The effort of the court is to inflict a penalty commensurate with the supposed guilt of the prisoner—to give him his due. And it is considered a legitimate part of the proceedings to humiliate the prisoner and to inflict upon him as much ignominy and disgrace as possible.

The militaristic spirit is further exemplified in the holding of

prisoners for ransom and the imposition of tribute. When a man is accused of a crime he is brought before a magistrate. If the evidence appears to warrant a formal trial the magistrate commits the prisoner to a public jail to await his trial, but with the condition that if the prisoner can find a bondsman who will go security for \$100 or \$1,000 or \$10,000, the prisoner may go free; but if he can not give a bond he must lie in jail for a month or six months or, perhaps, a year, until his trial occurs. When the prisoner is convicted of a crime, in many cases the judge imposes a fine of \$5 or \$100 or \$1,000 or \$5,000. If the prisoner has the financial ability to pay the fine, he goes absolutely free, even though the fine may be paid from the spoils of his criminal conduct. But if the prisoner is unable to pay the fine, he is committed to prison for a month or a year or five years in default of the payment of the fine. The injustice of this principle is manifest on its statement, yet it prevails throughout the United States.

A little more than a hundred years ago capital punishment prevailed widely even for minor offenses—even little boys were hanged for theft. In our day imprisonment is the usual punishment. The prisoner is taken by the sheriff, in shackles, in a public conveyance to the state penitentiary which is built like a fortress, manned by armed guards, and menaced sometimes by Gatling guns. Penitentiaries were formerly places of doom where cruelty was rife, where prisoners had one-half of their head shaved, were clothed in shameful stripes, marched in lock-step, tortured, flogged, starved, shut up in dungeons of Stygian darkness for petty offenses, bullied and tantalized by ignorant guards. They were places of fear in which the prisoner feared the officer and the officer feared the prisoner.

In this day the grosser abuses of the state penitentiaries have been modified. Physical torture, flogging, dark dungeons, striped clothing, have been largely done away with; but even today, in many prisons, we have confinement of one or two prisoners in a cell four feet wide, seven feet long, and seven feet high, for 12 hours out of 24 and on Sundays for 20 hours at a stretch. We have the law of silence whereby prisoners are tortured by speechlessness. We have the practice of slavery whereby the prisoner is forced to unrequited

toil, while the industries are so idiotically organized that prisoners can not even earn their own keep.

The theory on which this course of action is justified is that the terrors of punishment will inspire fear in the heart of the criminal and thus deter him and others from wrong-doing, but, in practice, the militaristic method arouses a spirit of hatred and revenge. Militarism does not produce the fruits of peace either in the dealings of states with each other or in the dealings of the state with individuals.

But for 50 years past there has been a strong and progressive movement toward better things. While many people have favored the idea that the prisoner ought to receive a punishment commensurate with his guilt, others have recognized that it is impossible for frail humanity to justly measure the guilt of a fellow man and that it is impossible to adjust punishment to the needs or the deserts of a human soul. Students of penology have recognized that the efforts to do this have entirely failed and that in practice the sentences adjudged and inflicted upon prisoners have borne no rational relation to their actual ill deserts. For many years there has been a steady accumulation of public sentiment toward the spiritual method of dealing with prisoners, until there is now a general recognition of the fact that it is desirable to restore the prisoner to his proper relation to the community. This idea finds expression in the nomenclature of institutions for the confinement of delinquents. The word "penitentiary" implies an effort to secure the penitence of the prisoner. The titles "Reformatory," "Reform School," "Industrial School," "Rescue Home," "Training School," "House of Refuge," "House of Mercy," "House of the Good Shepherd," and other similar names involve the idea of the redemption of the individual through spiritual influences.

In 1823 the New York House of Refuge was established under a law whereby children committed to the House became wards of the board of trustees, who had authority to send them out as soon as they were believed to have been reformed. The House of Refuge was in some respects a juvenile prison, but it marked the beginning of a new era and the juvenile reformatory idea spread rapidly. In 1855 the Ohio State Reform School was built at Lancaster. It was the first cottage institution in America. The boys were lodged

in houses, without prison doors or prison bars, containing about 50 children each. There was no wall or high fence about the place. Superintendent Howe recognized the fact that as soon as you build a wall around the boy he wants to climb over it, but when the doors are set wide open he no longer desires to run away.

Under this plan the delinquent child is no longer recognized as an enemy of the state, to be punished according to the measure of his guilt, but as a ward of the state, to be trained, to be educated and developed for good citizenship and wholesome and happy living. Today we have training schools for delinquent boys where they are housed in cottages containing 20 or 30 boys, each cottage with its own farm of 40 or 50 acres with a team of horses, a couple of cows, calves, chickens, and a dog. We have "training schools" and "state home schools" for girls where they live in small cottages, each of which is a complete domestic unit with its own kitchen, laundry, dining room, and living room; where the cooking, house-keeping, table service, and the family life are made to conform as nearly as may be to the standards of the ordinary family home. The children in these schools live out of doors as much as possible and the effort is to make their lives normal, wholesome, and cheerful.

The results of these methods with young delinquents were so encouraging that they were gradually extended to older boys. The thought occurred to some wise man that if boys ten to sixteen years of age could be successfully reached by this natural method during a detention which often extended to the age of seventeen or eighteen years, it was possible that boys above the age of sixteen years might profit by similar methods. Accordingly they were applied gradually and with caution in such institutions as the New York State Reformatory at Elmira and the Massachusetts State Reformatory at Concord. It was found to the surprise of experienced penologists that these human methods which appeal to the spiritual side of the young boy are just as applicable and sometimes a little more so to the older boy, because the older boy has more sense, more experience of life, and more regard for consequences.

When in 1885 the late Col. Gardner Tufts put the prisoners in the reformatory at Concord, Massachusetts, into black suits, named their lodging places "rooms" instead of "cells," organized them into

a Young Men's Christian Association and literary societies conducted under their own leaders, and instituted baseball contests with teams from neighboring towns, penologists stood aghast; but today the plan of dealing with prisoners as human beings and appealing to their conscience, self-respect, and spiritual instincts, has become familiar throughout the country.

REFORMATORY METHODS IN PRISONS

While the propriety of such methods with reference to children and youth gradually came into recognition, it was generally conceded that older criminals who were to be considered as hardened and fixed in character must be dealt with by sterner and more repressive measures; but, within the past few years, there has come a recognition of the fact that mature men are open to the same motives of hope, aspiration, chivalry, and self-respect which move the younger brothers.

The practicability of this method has been demonstrated in the state reformatories of Massachusetts, New York, and New Jersey, but within the past four or five years it has been worked out successfully with adult prisoners. It has at last come to be recognized that it is bad psychology to cherish the notion that the way to prepare a criminal for normal and wholesome living after his discharge is to make his condition in prison as unnatural and abnormal as possible. To clothe him in stripes, to march him in lock-step, to enjoin silence, to make him perforce unsocial, is not the way to make him a social being. Least of all may we expect to prepare him to become a cheerful and co-operative member of society by making him as miserable as possible during his incarceration. Cheerfulness breeds cheerfulness, and the way to prepare men for normal living outside of prison is to make their lives inside as normal as possible.

The new method has been worked out in three ways: First, by the abolition of harsh punishments, the enlargement of privileges, and the introduction of a limited amount of self-government in such institutions as the Michigan State Prison, the state reformatories of Massachusetts, New York, Connecticut, and New Jersey, the Cleveland City Workhouse, and the District of Columbia Workhouse; second, by the introduction of the honor system whereby individual prisoners who have demonstrated their trustworthiness

and good will, are given a considerable degree of liberty and opportunity. This method is being worked out successfully in such institutions as the Ohio State Reformatory at Mansfield, and the state prisons of Colorado and Oregon; third, by the plan of self-government of the whole body of inmates as at the prisons of Auburn and Sing Sing, New York, where the entire body of prisoners are allowed to legislate with reference to minor details of discipline and are held responsible for infractions of the rules.

THE TRANSFORMATION OF SING SING PRISON

At Sing Sing guards have been taken out of the shops and the dining room, and the prisoners march to and from work under captains of their own choosing. The prisoners have a court with judges of their own election, who impose penalties for infractions of the rules. The action of this court is subject to review by officers of the prison, but this authority is seldom exercised. When it is exercised it is usually to reduce rather than to increase the penalties.

As a result there has been an amazing change in the disposition and the discipline of the prisoners. Recently a party of about 100 men and 400 women visited the prison. They were divided into groups of five persons and 100 prisoners were assigned as guides, one for each group. The prisoners performed this duty with propriety and with an evident sense of responsibility. When a prisoner took advantage of his enlarged opportunities and escaped a few days ago, his fellow prisoners were highly indignant. They called a meeting, passed resolutions of protest, and offered a reward of \$100 for his recapture.

It is maintained that under these methods a very much larger proportion of the prisoners are restored to right living than under former methods, but it has long been recognized that the discharged prisoner labors under a great handicap, and agencies have been established to befriend discharged prisoners and to assist them in getting and keeping employment. The oldest of these organizations in the United States is the Pennsylvania Prison Association formerly known as the "Society for Alleviating the Miseries of Public Prisons." Efficient organizations of the same class exist in Massachusetts, New York, and Maryland. Two organizations, the

Society for the Friendless and the Howard Association, cover interstate territory in the central states.

THE JUVENILE COURT

In 1899 the state of Illinois passed a law known as the Juvenile Court Law, which provided that children under the age of sixteen should not be recognized as criminals but as wards of the state, and that their cases should not be tried in the criminal court but in the court of chancery. This law provided for the establishment of a probation system whereby children not considered incorrigible could be sent back to their homes or placed in foster homes under the charge of a probation officer. The law provided that the probation officer should be a discreet man or woman, selected with special reference to his fitness to deal wisely and successfully with such children.

The juvenile court law came rapidly into favor and juvenile courts now exist in most of the states of the Union.

THE PAROLE SYSTEM

One of the most hopeful reformatory measures is the release of prisoners on parole before the expiration of their sentence. Under this plan the prisoner is not released until there is found for him a satisfactory situation with some one who knows his record and will not discharge him. At the same time a responsible agent is found to befriend and guide him. The paroled man is required to conduct himself honestly and decently, and to avoid liquor and bad company. If he violates the conditions of his parole it is made the duty of the agent to return him in order that he may serve out his prison sentence.

ADULT PROBATION

For generations it has been the practice for judges to exercise discretion in cases where they believed that criminals, though technically guilty, were not incorrigible, by suspending sentence and allowing the prisoner to go at large in the belief that he ought to have another chance. Prisoners thus released were not under supervision and had no one to befriend or guide them. In recent years the probation system has been created in Massachusetts, New York, Ohio, and other states. Under this plan instead of committing the criminal to prison, the judge may allow him to go on probation under

the watch-care and guidance of a probation officer whose duty it is to befriend and help him and to see that he continues in the path of rectitude. In this way hundreds of men and women are restored to right living without incurring the odium of being sent to prison. The probation method is growing in favor. ,

CONCLUSIONS

The spiritual method of dealing with dependent, defective, and delinquent classes has the co-operation and good will of every citizen who is a lover of his kind. Many are glad to devote their lives to social service; many others are able to share in this work by active participation in the work of charity organization societies, child-helping societies, prisoners' aid societies, or social settlements.

It is the privilege of every one to make his own work, whatever it may be, a form of social service. The clergyman, the physician, and the teacher have always been social workers; but the lawyer who holds to the high ideals of his profession, the merchant and manufacturer who deal with their employes on the high plane of mutual good will and co-operation, the neighbor who is seeking opportunity to promote good living and social justice, all of these may have a part in the highest forms of social service.

To a share in this high privilege I invite you all. It is possible for each one of you to find a way in which your training and your education, your spirit of courage, enthusiasm, and hope may contribute actively toward the improvement of the community. Your town, your county, your state can be distinctly a better place to live in because you live in it.

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